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ESSAY

AT CHRISTIANITY HAS DONE FOR WOMEN.

BY AUGUSTUS COX, A. M.—ABRIDGED.

(Continued from page 125.)

belong to respectable families, are often ignorant of reading and writing. Parents keep their daughters in the most rigid confinement, frequently not allowing them even to go abroad to church to hear mass, and never unattended. They are secluded from all young persons of the other sex, who are not permitted to visit families where there are unmarried females. The consequence of this austerity is an extended system of intrigue, for the purpose of evading all this circumspection—by which means they are full of cunning and deceit.

EUROPE.

The situation of females in Europe might well justify the exclamation of an ancient philosopher, who said that he was born a man and not a woman. The only employment of girls, in the fourteenth year, is singing, dancing, and attending on children, and water; after which they are sent to their mothers, to sew, cook, and do the household work. It is common for the parents to carry the heaviest burden of building; the former never doing any thing but the carrying of the work. Parents frequently betroth their daughters in infancy, and never consider the wishes respecting marriage; if a pledge be given, they are disposed to the first suitor that chances to apply. From their twentieth year, the usual period of marriage, the women, says Cranz, are a company of hardships and misery. The men of the men solely consist in fishing; but so far from giving them the trouble to carry home the fish, they have caught, they would think eternally disgraced by such a mission.

Widows are absolute mistresses of their married sons, who they ill-treat them; and the poor are sometimes obliged to live with some favorites, and may be divorced at pleasure. Widows, who have no friends, are commonly robbed of a considerable portion of their property by those who come to sympathize with them by an affected condolence; and in no redress,—on the contrary, they are obliged to conciliate their kindness by the utmost obsequiousness. After the usual subsistence in different families, being driven from one hut to another, they are suffered to expire without notice. When widows are taken up, their condition is much better than that in which they formerly lived with their husbands. When aged, they are treated to practise, or are suspected of witchcraft—if the wife or child of a man happen to die—if his fowling gun is shot, or his arrow the mark at which was shot—the supposed sorceress is stoned, thrown into the sea, or killed by the angels or male magicians. There have even been instances of killing their mothers, and brothers.

The infirmities of age expose them to violent deaths, being sometimes their own consent, and sometimes interred alive by their own hands. Over this extensive empire, in sixteen different nations, the condition of women is such as equally to evince the character of the men. As the Siberians, an opinion is entertained that they are impure beings, and to the gods; in consequence of this they are not permitted to approach fire, or the places of sacrifice. In the islands, in particular, there is a custom to whom the nuptial ceremony is given; and in cases where daughters are married by goods, money, or service, fathers never consult their children, but treat them as slaves. In Siberia, conjugal affection is bartered for gain, or sacrificed to the whims of an imaginary hospitality. The wives of the nobles are by no means unacquainted with a little train oil, or other paltry pleasures. To this the women of the lower classes, and at an advanced age, seek younger wives for their husbands, and devote themselves to domestic industry. The same degrading facts are to be seen in the Kamtschadales, who respect the Kamtschadales differ from the rest, but the extreme debasement from their libidinous brutality must be described, and can scarcely be cre-

belong to respectable families, are often ignorant of reading and writing. Parents keep their daughters in the most rigid confinement, frequently not allowing them even to go abroad to church to hear mass, and never unattended. They are secluded from all young persons of the other sex, who are not permitted to visit families where there are unmarried females. The consequence of this austerity is an extended system of intrigue, for the purpose of evading all this circumspection—by which means they are full of cunning and deceit.

TURKEY. Women in Constantinople, are confined in seraglios for life, or shut up in their apartments. They are not permitted to appear in public without a veil, and can only obtain their freedom by devoting themselves to prostitution.

"The slave-market," says Mr. Thornton, "is a quadrangle, surrounded by a covered gallery, and ranges of small and separate apartments. The manner of purchasing slaves is described in the plain and unaffected narrative of a German merchant, which, as I have been able to ascertain its general authenticity, may be relied on as correct in this particular. He arrived at Kaffa, in the Crimea, which was formerly the principal mart of slaves; and hearing that an Armenian had a Georgian and two Circassian girls to dispose of, feigned an intention of purchasing them, in order to gratify his curiosity, and to ascertain the mode of conducting such bargains. A Circassian maiden, eighteen years old, was the first who presented herself; she was well dressed, and her face was covered with a veil. She advanced towards the German, bowed down, and kissed his hand; by order of her master, she walked backwards and forwards in the chamber to show her shape, and the easiness of her gait and carriage; her foot was small, and her gesture agreeable. When she took off her veil, she displayed a bust of the most attractive beauty. She rubbed her cheeks with a wet napkin, to prove that she had not used art to heighten her complexion; and she opened her inviting lips, to show a regular set of teeth of pearly whiteness. The German was permitted to feel her pulse, that he might be convinced of the good state of her health and constitution. She was then ordered to retire, while the merchants deliberated upon the bargain. The price of this beautiful girl was four thousand piastres, [equal to four thousand five hundred florins of Vienna.]"

GREECE. The condition of females, in Modern Greece, may be inferred from an anecdote related by Lieutenant Collins.

"Our company during dinner consisted of Greeks only—it was served up by the woman, attended by one of her children, who with all the family appeared in an abject state; for on offering her a little of the wine, which they so kindly furnished us with, she shrunk back, with an expression of surprise at our condescension, which excited ours also; and the man understanding a little Italian, we inquired the reason; 'Such,' says he, 'is the inferiority and oppression we labor under, that it is in general thought too great an honour for a Turk to present a person of this description with any token of respect, and forward in her to accept it, which is the reason of her timidity, in not accepting the wine from you.'"

In Greece, the women are closely confined at home; they do not even appear at church till they are married. The female slaves are not Greeks, but such as are either taken in war or stolen by the Tartars from Russia, Circassia, or Georgia. Many thousands were formerly taken in the Morea, but most of them have been redeemed by the charitable contributions of the Christians, or ransomed by their own relations. The fine slaves that wait upon great ladies, are bought at the age of eight or nine years, and educated with great care to accomplish them in singing, dancing, embroidery, &c. They are commonly Circassian, and their patron rarely ever sells them, but if they grow weary of them, they either present them to a friend, or give them their freedom.

ASIA.

TARTARY. The Mahometan Tartars are continually warring against their neighbors for the purpose of procuring slaves. When they cannot obtain adults, they steal children to sell, and even make no scruple of selling their own, especially daughters. In case of any disgust, their wives share a similar fate. Among the pagan Tartars incestuous practices are prevalent, and their wives are generally dismissed at, or previous to, the age of forty. The mothers of sultans, among the Crim Tartars, neither eat with their sons, nor sit in their presence. They are, in fact, the slaves of their caprice, often ill-treated by them, and sometimes even put to death.

The Calmucks are considered as remarkably lenient in their conduct to the women; but fathers dispose of their daughters without their consent, and even antecedently to their birth. Their chiefs and princes have, besides, large harems or seraglios, where domestic rivalry and bitterness exist. They are, moreover, regarded in general as servants, and infidelity is compensated by a trifling offering to their mercenary rapacity.

The Georgians and Circassians are celebrated for their surpassing beauty, and their

young women are brought up to some industrious habits. The daughters of slaves receive a similar education, and are sold according to their beauty, at from twenty to a hundred pounds each, or upwards. They consider all their children in the light of property, exposing them to sale as they would their cattle, and too often obtain large sums from the agents of despotism and depravity.

CHINA. In this, and almost all the countries of Southern Asia, the condition of women is truly deplorable. Forced marriages and sales are universal, and the Chinese are so excessively jealous that they do not permit their wives to receive any visitors of the other sex, and transport them from place to place in vehicles secured by iron bars. Their concubines are not only treated with the most degrading inhumanity, but are slaves to the wives, who never fail to sway a despotic sceptre; they are besides liable at any time to be sold. The children of concubines are regarded as the offspring of the legitimate wife; hence they manifest no affection for their real mothers, but often treat them with the most marked disrespect. The laws of China and Siam allow the lawful wives and sons, after the death of their husbands and fathers, to exclude concubines and their children from all share in the property of the deceased, and to dispose of their persons by public or private sale.

The wives of people of rank are always confined to their apartments from motives of jealousy; those of a middle class are a kind of upper servants, deprived of liberty; and the wives of the lower orders are mere domestic drudges. The handsomest women are usually purchased for the courts and principal mandarines.

The Chinese value their daughters so little, that when they have more children than they can easily maintain, they hire the midwives to stifle the females in a basin of water as soon as they are born. Nothing can exceed the contempt towards women which the maxims of the most celebrated of their lawgivers express. 'It is very difficult,' said Confucius himself, 'to govern women and servants; for if you treat them with gentleness and familiarity, they lose all respect; if with rigour, you will have continued disturbance.'

It is even a common practice among the Chinese to sell their daughters, that they may be brought up as prostitutes.

BERMAN EMPIRE. This extensive dominion comprehends the states of Pegu, Ava, Arracan, and Siam. Women are not secluded from the society of men, but they are held in great contempt. Their evidence is undervalued in judicial proceedings. The lower classes sell their women to strangers, who do not, however, seem to feel themselves degraded. In Pegu, Siam, Cochinchina, and other districts, adultery is regarded as honourable. Herodotus mentions a people called Gendanes, where the debasement of the female character is such, that their misconduct is an occasion of boasting and a source of distinction.

HINDOOSTAN. At an early period of the Baptist mission to India, Dr. Carey communicated the following interesting account to a friend:—"As the burning of women with their husbands is one the most singular and striking customs of this people, and also very ancient, I shall begin with this. Having just read a Sanscrit book, called *Soordhee Sungraha*, I shall give you an extract from it. The words prefixed to some of the sentences are the names of the original books from which the extracts are made.

'*Angeera*. After the husband's death, the virtuous wife who burns herself with him, is like an *Asondhate*, and will go to bliss.—If she be within one day's journey of the place where he dies, and indeed virtuous, the burning of his corpse shall be deferred one day for her arrival.

'*Brahma Pooran*. If the husband die in another country, the virtuous wife shall take any of his effects; for instance, a sardal, and binding it on her thigh, shall enter the fire with it.'

'*Reek Bede*. If a wife thus burn with her husband, it is not suicide; and her relations shall observe three days' uncleanness for her; after which her *Shradha* must be properly performed.

'*Goutam*. A Brahmanee can only die with her husband, on which account she cannot burn in another fire. When a woman dies with her husband, the eldest son, or nearest relation, shall set fire to the pile; whose office also it is to perform the *Doshpinda*, and all the obsequies.

'*Bishnoo Pooran*. If the husband die in war, only present uncleanness, or till bathing, will be observed for him; if, therefore, the wife burn with him, only one night's uncleanness will be observed for her; but, if in a separate fire, three days; and in that case the husband's *Pinda* will be at the end of three days.—If the husband and wife burn in one fire, they will obtain separate offerings of the *Shradha*.—If a woman die with her husband voluntarily, the offerings to her, and all her ob-

*It is not generally known, that women, in certain cases, burn themselves with any part of their husbands' effects, as a substitute for him; but on enquiry of my Fundit, whether this be now practised, he assured me it was, and that he had himself seen many instances of it.

sequies will be equal to his.—If they die within a *Tithe*, or lunar day, the offerings will be made to both at the same time.—If the person be *Potect*, or sinful; that is, has killed a *Brahman*, or drinks spirituous liquors, or has committed some sin in his former life, on account of which he is afflicted with elephantiasis, consumption, leprosy, &c. all will be blotted out by his wife burning with him, after proper atonement has been made.—A woman with a young child, or being pregnant, cannot burn with her husband.—If there be a proper person to educate the infant, she may be permitted to burn.—If any women ascend the pile, and should afterward decline to burn, through love of life or earthly things, she shall perform the penance *Pra-zapatya*, and will then be free from sin.'

CEYLON. "Idolatrous procession. Each carriage has four wheels of solid wood, and requires two hundred men to draw it. When they are dragged along the streets, on occasions of great solemnity, women, in the phrensy of false devotion, throw themselves down before the wheels and are crushed to death by their tremendous weight; the same superstitious madness preventing the ignorant crowd from making any attempt to save them."

SUMATRA. Mr. Marsden says, "the men are allowed to marry as many wives as they please or can afford, and to have half a dozen is not uncommon. The condition of the women appears to be no other than that of slaves, the husbands having the power of selling their wives and children."

JAVA. At Bantam, and in other parts of the island, fathers betroth their children at a very early age, lest they should be taken from them to supply the harems of kings, or be sold for slaves on the death of the fathers by the monarch, who is heir of all his subjects.

Among all the nations of Southern Asia, and the East Indian and South Sea Islands, the women are despised and oppressed; the wives and daughters of every class are offered to strangers, and compelled to prostitute themselves. They are moreover used with the utmost cruelty by their husbands, and not permitted to eat, or even to sit down, in the presence of the men; and yet, with marvellous inconsistency, many nations allow themselves to be governed by women, who sometimes reign with despotic authority.

NEW HOLLAND. "The aboriginal inhabitants of this distant region are, indeed, beyond comparison, the most barbarous on the surface of the globe. The residence of Europeans has been wholly ineffectual; the natives are still in the same state as at our first settlement. Every day are men and women to be seen in the streets of Sydney and Paramatta naked as in the moment of their birth. In vain have the more humane of the officers of the colony endeavored to improve their condition: they still persist in the enjoyment of their ease and liberty in their own way, and turn a deaf ear to any advice upon this subject."

"They observe no particular ceremony in their marriages, though their mode of courtship is not without its singularity. When a young man sees a female to his fancy, he informs her she must accompany him home; the lady refuses; he not only enforces compliance with threats, but blows: thus the gallant, according to the custom, never fails to gain the victory, and bears off the willing, though struggling pugilist. The colonists, for some time, entertained the idea that the women were compelled, and forced away against their inclinations; but the young ladies informed them, that this mode of gallantry was the custom, and perfectly to their taste."

PERSIA. "Women are not allowed to join in the public prayers at the mosques. They are directed to offer up their devotions at home, or if they attend the place of public worship, it must be at a period when the male sex are not there."

"In Persia, women are seldom publicly executed; nor can their crimes, from their condition in society, be often of a nature to demand such examples; but they are exposed to all the violence and injustice of domestic tyranny; and innocent females are too often included in the punishment of their husbands and fathers, particularly where those are of high rank. Instances frequently occur where women are tortured, to make them reveal the concealed wealth of which they are supposed to have a knowledge; and when a nobleman or minister is put to death, it is not unusual to give away his wives and daughters as slaves; and sometimes (though rarely) they are bestowed on the lowest classes in the community. There are instances of the wives of men of high rank being given to mule-drivers."

ARABIA. The ancient Arabs considered the birth of a daughter as a misfortune, and they frequently buried daughters alive as soon as they were born, lest they should be impoverished by having to provide for them, or should suffer disgrace on their account.

"The horrid practice of female infanticide has been an usage of many nations. Among the ancient Arabs, as among the Rajpoots of the present day, it proceeded as much from a jealous sense of honour, as the pressure of want."

Of eastern manners, in general, it has

been remarked, that "excepting the Chinese and Javanese, all the nations of the south of Asia, and all the inhabitants of the East Indian and South Sea islands, offer the Europeans their wives and daughters, or compel them to prostitute themselves to strangers."

"A man, in the East, dares not inquire concerning the health of the wife or daughter of his most intimate friend, because this would instantly excite suspicion of illicit views and connexions; neither does etiquette permit him to make mention himself of his own wife or daughter. They are included among the domestic animals, or comprehended in the general denomination of the house or the family. When, however, an Oriental is obliged to mention his wife or daughter, in conversation with a physician, or any other person whom he wishes to treat with deference and respect, he always introduces the subject with some such apology as we make in Europe, when we are obliged to speak of things which are regarded as disgusting or obscene. Conformably with this Asiatic prejudice, Tamerlane was highly affronted with the vanquished Turkish emperor Bajazet, for mentioning, in his presence, such impure creatures as women are considered by the Orientals." (To be Continued.)

CAUSE OF THE JEWS.

[The following Letter from Rev. Mr. NIESKY, of Saxony, we are happy to believe expresses not only his individual sentiments on the points noticed in it, but the sentiments of the Directors of the "London Jews Society," to whose service he has given himself up entirely.]

Niesky, Nov. 24, 1818.

My Dear Brother.—In the report of my journey, which I lately sent you, I promised to express some sentiments to the Society on the diffusion of Christianity among the Jews. Avoiding every digression, I will be quite brief, because the Society have already sufficient information, in order to regard some hints in the proper point of view. My attention is directed to the following three positions:

I. What is properly intended by disseminating Christian truth among the Jews?
II. What are the most suitable and approved means for the attainment of this end?
III. Which division of the present Jewish race, affords under the divine blessing the greatest hopes of success?

A few remarks relative to each of these queries may suffice for the present.

I. To receive certain doctrinal tenets, though they be received after close examination and with full conviction of the truth, is not sufficient for bearing the character of a Christian. Conviction of the understanding differs from conversion of the heart. The most enlightened understanding may exist without spiritual regeneration, without a well grounded hope of eternal salvation. A genuine change of mind and real conversion of heart from the power of Satan unto God, are indispensably requisite, if we are to join Paul in saying, "I know whom I have believed, and am persuaded, that he will keep that which I have committed unto him against that day." This should be aimed at in the diffusion of Christian knowledge among the Jews; not only illumination of the understanding but a sense of sin, a conviction of man's perishing state, a desire for the forgiveness of sin, an experience of the grace of God, living faith in the Son of God and in his manifestation in the flesh, whereby salvation has been procured, a personal enjoyment of his all-sufficient merits, a participation of the divine nature, and consequent holiness and righteousness of life.

These fundamental ideas of Christianity are here barely hinted at.

II. What are the most suitable and approved means for the attainment of this end?

The universal remedy for human disease is the word of God. Thereby the will of God concerning our salvation is revealed; thereby we are directed into the way of eternal life; thereby we are born of incorruptible seed; thereby being brought to the privilege of faith, we obtain the righteousness of faith, and the enjoyment of peace with God; thereby we are led as by a light on our path, until we obtain the end of our faith, even the salvation of our souls. The word of God, which alone is able to make us wise unto salvation, should be published, and in a variety of ways be disseminated among the Jews, partly by printed copies of the Holy Scriptures, partly by verbal testimonies of missionaries derived from them, and partly by instructive tracts. The apostle therefore says: Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? So, then, faith cometh by hearing, and hearing by the word of God.

III. Which division of the present Jewish race affords under the divine blessing the greatest hopes of success? At this time the Jewish nation may be suitably divided into the following five classes:

1. Enlightened persons, who lay aside the Mosaic law and the traditions of the

elders, profess pure Theism, and endeavor to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelssohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ, and though they manifest moral sentiments, they would probably become nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing Hymns accompanied by an organ, and having sermons delivered from a Text of the Old Testament.

2. The Sabseids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

3. The Karaites, who from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live generally speaking in the greatest blindness and ignorance of heart, and are hardened in unbelief; nevertheless among them it is not improbable that the light of the Gospel will first dispel the darkness of unbelief, when the Lord by his Almighty fiat says: Let there be light.

5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

With the Portuguese Jews, who are regarded the nobility of this nation, and with the oriental Jews, I am unacquainted, nor do I know, whether any adherents of the former sect of Chasadin in Poland are still in existence.

It may be difficult to decide, to which division of the Jews the Society should chiefly direct its attention. We do not know the decrees of the Lord: where? how? and when? he will according to his promise grant a visitation of grace to the people of Israel in the latter days. We ought to try, whether ears and hearts may here and there be opened; to hear the word of God, and to be conducted into the way of life. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is preceptible among this nation which has not been observed at any former period.

The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labor among the lost sheep of the house of Israel, and we ought frequently to unite before the door of grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven. J. F. NITSCHKE.

THE SUBSAIDS—A JEWISH SECT.

Extract from the Report of the Rev. Mr. Nitschke's Journey into Bohemia, in 1818.

The Subsaids, or Schabzels, as they are called in derision, are an ancient Jewish sect, in existence already in the first centuries of the Christian era, whose founder was a certain Sabathai Sevi. The members of this sect were scattered in Poland, Hungary, and in the countries which now belong to the Turkish empire in Europe. About forty years ago, this sect was again raised in reputation, and spread its influence, a certain Baron Von Frank becoming its leader, who with a number of his associates, repaired from Poland to Offenbach near Frankfurt on the Mayn, and lived there in oriental splendor until his death. These people excited much notice in that neighborhood, and held religious assemblies, which no stranger was permitted to enter. As their conduct was blameless before all men, they were thought to be a society of Jews, who in secret worshipped the Saviour of the world, and held the Christian faith. I thought so myself, in consequence of my conversations with Baron Von Frank, jun. whom I met twice in travelling through Silesia, and who seemed to manifest Christian sentiments. But I am now convinced of the contrary. They are still real Jews. They are a mystical sect, who give allegorical interpretations of many passages in the Torah, and zealously study the Kabbala, with the view to predict future events by calculations, relative to which, written communications circulate among them. About twenty years ago, they pretended to have discovered in this way, that the promised Messiah would now appear. This they announced in letters written with red ink, to the Jewish congregations in Poland, Bohemia, and Moravia, exhorting them to repent. But though their numbers by this means rapidly increased, their cause declined again with the same rapidity, when the fulfilment of their hopes did not take place at the appointed time. The greater part of the Jews detest this society, & accuse them of the most execrable crimes, nor are they tolerated in the synagogues; while others, who profess to be

more intimately acquainted with them, describe them as moral characters, which from their own expressions, I am inclined to believe. After much conversation, I asked, as I perceived from their declarations, that they considered Jesus of Nazareth as a great reformer of the Jewish nation, who had died as a martyr for the truth. Whether they did not believe that they needed a Saviour, to atone for their sins, and to save their souls? They owned their moral corruption in thoughts and actions; but supposed that God, as a merciful Father, who knew their hearts, would pardon all their defects, in consequence of their endeavors to do good, and to abstain from evil; and, according to their own expression, to raise the spirit more and more above the flesh. Upon my enquiry, whether they, with this persuasion, had a cheerful hope of eternal life, and could venture to stand before the Lord as the future Judge of all flesh; they replied, Yes; that they could. I then closed the conversation, being unable to speak more powerfully to their hearts, and we parted in a friendly manner.

PERSECUTION OF JEWS.

From Bell's London Messenger, of June 6.

Accounts from the frontiers of Saxony give the following particulars of the expulsion of the Jews from Meiningen.—From ancient times the town had the privilege that no Jew should reside there; latterly several Jews had established themselves there, without any opposition from the government. Some time since, circumstances being changed, the magistrates thought it advisable to enforce the old regulations, and all Jew beggars and petty dealers received orders to quit the town, which they did. Some rich Jewish families remained; and the magistrates were asked whether they should be further tolerated. The magistrates thought themselves not competent to decide this question and called an assembly of the citizens. This assembly had scarcely heard what was the matter in debate, when some of them resolved to cut the knot at once, collected some empty waggon standing in the market, obliged the Jews still remaining to pack up their goods, and to put themselves with them in the vehicles, which stood ready to convey them over the frontiers. The immediate cause of the event is said to have been, that a Jew, contrary to the ancient custom, which did not permit persons of his nation to acquire real property, had purchased a house in Meiningen, and desired to have his name registered as the proprietor.

State of Religion in Missouri.

Extract of a letter from Mr. DAVID TENNY, a Missionary in the employ of a New-York Missionary Society, to the Editor of the Boston Recorder, dated

Kaskaskia, Illinois, June 29, 1819.

This day, nine months since, I left the vicinity of Boston. My time has been principally spent in the territory of Missouri. I have travelled over a considerable of it, besides making some short excursions into the State of Illinois. But alas! while the valley of vision is stretched before me, I exclaim, "And can these dry bones live?" The preaching of the cross appears indeed to be almost without effect. No human efforts avail to raise a barrier against the overwhelming flood of impiety and infidelity. As the great Mississippi rolls its waters with a majestic force, and seems to sport with every obstacle lying in its way; so in spite of every moral barrier, does the flood of vice roll onward, spreading waste and ruin in its progress. Often is the herald of salvation compelled from actual but painful observation, to apply the language of the Prophet, Ezekiel. iii. 4-7. But we do cherish the hope of seeing better days. The persevering labors and prayers of the children of God must at length prevail, and before the contagion is any further spread, and the work of destruction rendered complete, these efforts must be made. The call for more laborers is imperious. The number of competent preachers of the gospel in Missouri is comparatively nothing, when we consider the great extent of population, and the constant influx from almost every considerable portion of the Christian world.—Of regularly educated ministers of the Presbyterian & Baptist denominations, the number does not exceed 5 or 6. Of the Methodist denomination, there are some whom I love as fellow-laborers in the gospel vineyard. Concerning others, I must cast wide the mantle of charity.

While travelling, I find scattered upon the mountains some of the dear sheep and lambs of Christ's flock. O! it excites the tear of Christian sympathy to meet them & mingle souls and voices—praise & prayer! At St. Louis, Rev. S. Giddings has for some years been laboring with persevering industry. He has already done much in the work of reform, and, though not with rapid, yet with sure progress, is laying a foundation for great and lasting good.—Though in general we are compelled to present in a dark hue, the moral picture of this country, when compared with most of the Atlantic States, still there are some brighter shades. On this we love to fix the eye. Two weeks since I attended a sacramental occasion with Rev. Mr. Donnell, pastor of the Presbyterian church in Bellevue. The meeting, held four days in succession, was peculiarly interesting, and we humbly hope the presence of Jesus was with us. On the sabbath the assembly was large. Between 50 and 60 communicants were present. It is the largest Presbyterian church in the territory. Three dear youths presented themselves, who, with penitent trembling hearts, publicly professed their faith in Christ. Six or seven were added by letter. The heart of the pastor seemed touched with holy

fire. It was indeed a refreshing season, and I think I express the feelings of others as well as my own, when I add, a season long to be remembered.

Below this place, or on the river below Herculaneum, only two or three Presbyterian clergymen have ever travelled, and they were merely transient visitors, and myself the only one that has ever been seen from Cape Girardeau to Red River. At Jackson, the prospects of usefulness are great. I could spend only one sabbath. Public worship was appointed at 12 o'clock; at 10, people were collected, and at 11 I commenced; and the Court-house thronged; the largest number I have seen assembled for religious exercises in the territory. Many of the inhabitants are recent emigrants from the States, and among them are several respectable inhabitants from Boston. I was much pressed by them to preach more before I left town. It was painful to say no, but my lungs had failed. Urgent requests were made for a teacher informed and educated, to reside among them. The same request was pressed at New-Madrid. Below the last mentioned place, I proceeded on my course into the Arkansas Territory, and preached. I could proceed no further; I was worn down, my daily task having been to preach twice, and ride between 20 and 40 miles.

This western country then presents a vast field for missionary labor. West of the Mississippi, beginning at the northern extremity of European settlements at "Two Rivers," 120 miles from St. Louis, to Alexandria, at the head of Steam Boat navigation on Red River, a distance of more than 1000 miles in length, & from 50 to 300 miles in breadth, & at no place in the whole extent more than 30 or 40 miles between settlements, is presented one great field, over which the eye of Christian philanthropy will long weep. On the eastern side of the Mississippi I cannot speak with so much certainty concerning the moral state of society, but apprehend it to be not much better. Though on this as well as on the other side of the river, I am bound, in justice to the country, to say, there are individuals and communities possessing moral rectitude of character, and true Christian faith.—There are those who have not defiled their garments.

I have spoken more particularly of Missouri, because I could speak from actual observation. But this State presents claims equally, and perhaps more pressing. From the fertility of the soil, together with its local advantages, it will perhaps soon rival in population, any State in the Union. The present emigration especially from New-England and New-York, is almost without a parallel. Two or three Missionaries have spent the winter and spring on this side the river, but have now gone. No other Presbyterian minister than myself is now in the State, and after three sabbaths I must re-cross the Mississippi. Two Presbyterian churches have recently been formed in the State, and in this town there are a few whose names I trust are "in the Lamb's book of life," and who contemplate becoming soon organized into a church of Christ. But who, under the great Shepherd of Israel, will water the dear infant churches when formed? With confidence, I believe, dear Sir, that when from the banks of the Mississippi, the Macedonian cry is raised, and heard by our beloved Zion in the East, thousands of hearts will respond, "Yes, we will remember you, and send relief." Yours very affectionately,

DAVID TENNY.

REVIVAL IN MARSHFIELD, (Ms.)

Communicated for the Recorder, by Rev. T. CONANT, a Baptist minister in that town.

Marshfield, July 24, 1819.

Dear Sir,—I have been favored with the reading of your interesting paper from the beginning; and as the account of religious revivals have been peculiarly refreshing to me, I cannot but think they are so to the people of God in general. Therefore I send you the following brief account of what God has wrought in this place. Religion was at a very low ebb previous to the late awakening. For several years family worship had been greatly neglected. I have not known where in town to appoint a prayer-meeting at which three males would convene and assist in the devotional exercises. The scene is now changed. "It is the Lord's doing, and marvellous in our eyes."

The work commenced March 22d, in the cotton factory at the south part of the town; a young woman who had been under some serious impressions, became more distressed; it was mentioned that E. S. was under concern of mind, and this appeared to be the means in the hand of God, of the awakening of a number. Within three weeks afterward, I asked a pious intelligent man who is our principal physician, how many he supposed had obtained a hope that they had experienced religion; he said he thought not far from one hundred. We think at present, that not far from one hundred and seventy indulge some hope, that they have been made sharers in the special grace of God; and several are now under concern of mind. All these do not belong to this town, yet most of them generally attend meeting here. Although we have not heard Parthians, and Medes, and Elamites, &c. yet we have heard some of the richest and poorest from seventy-two to eight years of age, black and white, professors of religion, formalists and the vilest of characters, "speak in our tongue the wonderful works of God." Some of the subjects of this work have been singularly exercised; they have come to meeting and have fallen down and cried aloud, what shall I do to be saved? Others have been found in the field prostrate on the ground, in awful distress: others have been brought out of darkness into God's marvellous light, by a

silent influence. Some of the people of God have also been singularly exercised; one man in particular, while on the water, lost the use of his limbs so that he was not capable of managing his boat; he declares that he had such a view of sin and sinners, of Christ and the redeemed in heaven, that "there was no more spirit in him;" his pulse ceased to beat for fifteen minutes.—Ministers and people that have visited us, of different denominations, have appeared to enjoy much of the divine presence, and have said that the work appeared to be much greater than they expected.

The first sharers of the work were young people, who when they went from home on Lord's day evening to the factory, took their clothes with them in order to attend a ball that week, but before the week was at an end, they were "rejoicing in the Lord."

A sea Captain and his wife came into the town upon a visit soon after the work commenced; they had lived in a town where there had been a great revival a short time before; but during the whole period they had opposed the work;—At the second or third meeting which they attended here, the man fell upon his knees about 8 o'clock in the evening, before a large assembly collected for the worship of God, and continued in that position until 1 o'clock; he appeared to be under deep conviction; he and his wife obtained a hope during their visit, which was about a week, so that they returned home rejoicing in the truth.

The means that have been mostly blessed to the awakening of sinners were, the preaching of the gospel, the exhortations of the young converts, and the administration of baptism.

As an evidence that this is a good work, we see houses that were lately sinks of iniquity, now opened for prayer-meetings and preaching: instead of hearing oaths that were enough to chill the blood in our veins, we hear the praises of God. As the work was so sudden, and the greater number that have been sharers in it, are from 13 to 22 years of age, it was deemed expedient for them not to make a profession of religion hastily. Therefore but few have been added to any church. According to my best information thirty-three have been added to the Baptist, twenty to the Methodist class and church, and four to the Congregational church. We hope to share in the prayers of God's people, that the lambs of the flock may be kept by the power of God through faith unto salvation.

THOMAS CONANT.

THE RECORDER.

BOSTON, SATURDAY, AUGUST 7, 1819.

Twenty-fifth General Meeting of the LONDON MISSIONARY SOCIETY, held in London, on the 12th, 13th, and 14th days of May, 1819.

ABSTRACT OF PROCEEDINGS.

At Surrey Chapel, a sermon was delivered by the Rev. J. A. James, Birmingham, to a very crowded congregation, on John 12: 32, 33, "And I, if I be lifted up from the earth, &c. which he considered as presenting, 1st, the great object of missionary zeal—"to bring men to Christ?" 2d, the grand instrument of missionary exertions—"the doctrine of the Cross?" 3d, the final accumulation of missionary success—"all men shall be brought to Christ." Rev. Mr. Rayson, of Tonbridge Chapel, preached at the same time, to hundreds out of doors, who could not get within the chapel.

At the Tabernacle, Rev. James Foote, of Logie Pert parish, near Montrose, preached to a large congregation, from Isaiah 35: 1, "The wilderness & the solitary place shall be glad for them" &c. He traced some features of resemblance between a desert and the heathen world, 1st, as barren and uncultivated; 2d, a dreary solitude; 3d, a place of inhumanity and cruelty; 4th, of comfortable sorrow; 5th, of awful danger. To those who wished to hear Mr. Foote, and could not for want of seats, Rev. Mr. Hillyard of Bedford, preached in Abithon Chapel, fr. John 3: 16.

At Tottenham Court Chapel, Rev. Mr. Jackson of Stockwell preached from Zech. 4: 7; "Who art thou, O great mountain," &c. 1st, the difficulties which lie in the way of missionary exertions; 2d, the encouragements to perseverance, notwithstanding them; 3d, the means to be employed in prosecuting this object; 4th, the glorious result which may be expected.

At St. Ann's, Blackfriars, Rev. R. Cox, Bridge-north, preached on Psalm 67: 1, 2; "God be merciful unto us, and bless us." As incentives to missionary exertions, he urged, 1st, the awful state of the heathen; 2d, our own religious privileges; 3d, the glory of God as connected with missions; 4th, the increasing disposition of the heathen to receive the gospel.

On Friday evening, the Sacrament of the Lord's Supper was administered to Christians of different denominations, indiscriminately, in three different parts of the metropolis, no single attainable place of worship being sufficient for the accommodation of so great a number of communicants. At St. Ann's, the Rev. Dr. Bogue presided; at Silver-street Chapel, Rev. Mr. Cockin, of Halifax; and at Orange-street Chapel, Rev. Mr. Griffin of Portsea. Appropriate addresses were delivered during the administration of the ordinance; hymns were sung and prayers offered, while "all the company of believers rejoiced."

The Meeting for Business, was held in Queen-street Chapel, belonging to the Wesleyan Methodists, and kindly loaned by them for the use of the Society, because the places of the former annual meetings had proved insufficient for the accommodation of the members and friends of the Society, who are increasing in number every year. Wm. A. Hankey, Esq. the Treasurer, was called to the chair, and introduced the business of the day. Prayer was offered by the Rev. Mr. Redford of Uxbridge, and an Abstract of the Report of the Directors was read by the Secretary, Rev. Mr. Burder. From this Report, we hope to give our readers some interesting details, as soon as it shall be received. The increase of Contributions to the Society's funds, the past year, has been £1154, 9s. 4d. s'g. The Expenditures ex-

ceeded those of the last year £200, 10s. It was stated by the Treasurer, that the Society must yet be supported by the zeal and efforts of Christians at home—that associations and societies are particularly to be recommended. Dr. Bogue, Dr. Collyer, Mr. Orme, W. Wilberforce, Esq. Rev. Mr. James, Wm. A. Hankey, Rev. G. Clayton, J. Bunting, and Thos. Wilson, Esq. seconded various Resolutions, which were followed by their several speeches, from which may be extracted at some future time.

The Anniversary Collections, at this time amounted to £1293, 7s.

Eleventh Anniversary of the London Society.

The first Anniversary Sermon was preached at St. Ann's church, Blackfriars, by the Rev. Mr. Cox, M. A. on Thursday Evening, May 14, from Luke xxiv. 47. The second, by Edward Cooper, M. A. at St. Paul's, on Friday Morning, May the 15th, from Matt. xi. 30, and three following sermons. Anniversary Meeting was held at the son's Tavern, on the same day, Sir John Baring, Bart. M. P. President, in the morning, more than usually crowded, and away for want of room. The Proceedings opened the business of the day in a speech, the Report was read by Mr. Hawtreay, one of the Secretaries.

ABSTRACT OF THE REPORT.

The state of the Jews abroad, has engaged the attention of the Society's Agents the past year. At home, however, the Society have been steadily engaged in school-house for Jewish boys is nearly complete, that for the girls will be completed in funds will warrant. Eight boys were admitted since the last year, and during the same time four boys have been apprenticed, or put out to service.

The Society's Printing-Office has paid expenses. The finances of the Society considerably improved. A fifth donation of £1000 has been received from the Edinburgh Ladies' "Jews Society" in Boston, Mass. An Auxiliary Female Association formed at Portland, Mass. in the course of the past year, which has contributed £200 to the Hebrew Testament fund. Among associations in the United Kingdom, the committee specify with peculiar pleasure, the ladies of Bath, and another at Ipswich, the patronage of the Bishop of the Diocese of Birmingham, Shrewsbury, Plymouth, &c. smaller places, spirited and successful have been made. In Scotland, the Society formed at Edinburgh and Glasgow, which are not affiliated with the London Society, in its operations, and contribute to its funds. Montrose and Sterling, associations are formed in several smaller towns preliminary to have been taken for the same end. In the cause has found able and zealous an association which has existed in some time, has been revived on a large scale, promises the most effective co-operation. President, Lord Bishop Elphinstone, evinces interest in the cause. At Charleville, another association has been formed.

Foreign Operations.—The Rev. B. N. has been appointed the Society's Minister of the Jews of Russian Poland. He has protection and authority from the Emperor, and has entered on the duties of his office, though not without a becoming peculiar difficulties attendant on it, and full responsibility to God and man. His labors will consist in expounding the Scriptures, distributing Bibles and suitable Tracts, Jewish families, & instructing poor children. The Committee are determined to longer organizing a systematic plan of amongst the Jews abroad. Their first object is to promote sound religious instruction, and to form branches of the Jewish community, in circumstances exist, peculiarly favorable to the attainment of this object, as appears from the money of Mr. Solomon, Mr. Way, Mr. &c. several among the Jews themselves.

With regard to the Polish Jews, the Rev. Mr. Solomon, himself a Pole, gives a memorial to Mr. Papoff already referred to, deemed irrefragable. "The infinite misery," says he, "of providing a proper education for Jewish youth in Poland, did not escape the attention of the great Joseph the Second of Austria; & numbers of that people still experience the salutary and happy effects of his schools so wisely appointed, and so judiciously arranged, exclusively for the pauper children; many it has led to the reading and reflection and rendered the claims of the Christian religion, by means of those books which were otherwise inaccessible to them; and not only through that means, but awakened to the insufficiency of Judaism, and the excellency of our holy religion." (The Rev. Mr. Solomon, in a note, acknowledges his own error through which he also was taught to read, and judge for himself, and has his own words) "through divine mercy from the depths of darkness and superstition, a land of light and life." "That a man, he proceeds, 'might be easily adopted by his Imperial Majesty, on the subjects in Poland, will, I think, admit of little doubt. But one circumstance must take the liberty of stating to your excellency, viz. that some of the most ardent part of their community ardently wish to wait, for his majesty's command, to propose it to his excellency, and to state, they are willing to assist in a plan that would involve the government in expense whatever, and the object would be, to turn a part of the public property of the communities, otherwise spent on ceremonies, &c. into this most salutary use."

The second object of the Committee

the Christian Scriptures as widely as possible to the adults of all classes. To this duty much encouragement. Many of the Jews already become members of Bible Societies, and more ask with eagerness for copies of the Testament, and read with great avidity, understanding well what they read. Some believe an important crisis at hand, and all foresee the triumphs of Christianity over unbelief. The Committee recommended publishing the New Testament in such dialects as the Jews in different parts may understand solely, or more perfectly do the pure Hebrew of the Old Testament. They allow an edition of the Jewish Testament indispensably requisite.

This is required, by a prevailing disposition among various Jewish communities abroad, to acquire an enlightened and liberal instruction, instead of degrading ignorance of their own hand, and on the other, a mania for Talmudical lore; and by the readiness of governments to combine their efforts for the attainment of so desirable an object. The Jews ought to co-operate in this fundamental work, and to design so beneficial. Missionaries ought to be provided, to circulate the Scriptures—examine, distribute tracts, and adopt every measure that circumstances may suggest to diffuse the knowledge and influence of Christianity. Many Jewish converts have been made. Many Jewish converts have been made. Many Jewish converts have been made.

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The laws of the Hindoos forbid on severe penalties, the killing of an animal, the property of another, and yet sanction self-murder, permitting whoever will, to be accessories to the bloody deed! In a regiment of soldiers at Digha, the cause of the Redeemer flourishes. Five members have just been added to the church; one after another bows to the sceptre of Christ, and great love and unity prevail.

The Dissenters in England, are making application for an alteration in the laws respecting marriage, by which they are compelled to submit to the forms of the established church. The Baptists in England are making strenuous efforts to establish funds for the relief of the widows and orphans of deceased ministers; also for the assistance of aged and infirm ministers, and the education of the children of those in very indigent circumstances. A Society is formed on the following principles: those whom it proposes to relieve, are to be considered claimants, not dependants. The assistance afforded is to be permanently secured. The capital is in no case to be diminished, but the annual income to be divided in just proportions; and a part of the interest is every year to be added to the principal, till the annual income shall amount to £1500. Such exertions are warranted and required by the fact, that ministers cannot from their scanty incomes, make any adequate provision for their wives & children after their death, but must leave them in a state of dependence to the "rude care of parishes," or to absolute poverty. The payment of two guineas a year constitutes membership.

The Female Domestic Missionary Society, of Charleston, S. C. has employed a Missionary, the Rev. Mr. Wright, for six months, in distributing Bibles and Tracts; in visiting from house to house the poor and afflicted; in preaching on the Sabbath, and during the week as opportunity offered, to those who could not, or would not be accommodated at any of the churches in the city. The labors of Mr. Wright have been much devoted to the seamen, who conducted themselves with uniform propriety and decorum, while attending to the word preached, either on ship-board, or at the Lecture-room. The Marine Hospital has been a particular object of attention, and circumstances have occurred to show that such attention was not in vain.

We sincerely congratulate the members of this Society, on the success which has already crowned their bold and persevering exertions. In what God has done for them, they will see what he will yet do—he will support them under every pressure of obloquy and contempt—he will conduct them in all their way and prevent any evil from befalling them—he will gratify the benevolence of their hearts by pouring on their heads the "blessing of many ready to perish," and by provoking to emulation some of their brethren, who ought ere this time to have explored and supplied the waste places of their city. We can hardly enough admire the fortitude and self-denial exhibited by "many daughters" in this age of benevolent exertion; and we are aware that few are entitled to more unreserved admiration than our sisters in Charleston. Opposition has not appalled them—reproach has not deterred them—indifference has not unnerved them;—they have personally visited those scenes of poverty and distress where their Saviour told them to go—they have carried relief in their hands, and words of consolation on their lips;—and when the labor became too great to be performed by themselves, consistently with domestic duties, they associated, and employed a faithful servant of God to assist them, though not to exempt them from such labors of love as they might still be able to perform. They have a present reward—and will be stimulated thereby to increased and persevering exertion—but they have another and better reward laid up in heaven; and we can hardly forbear indulging the anticipation of their happiness, when they shall see some of the present beneficiaries of their bounty bending before the Throne, and ascribing "Glory to God," while with joyful gratitude they turn their eyes to this band of "female disciples" and say, "Lord, these were the angels of thy mercy to us, miserable sinners."

Wm. Jones thought it probable that the Jews of Asia would be discovered to be the descendants of the Ten Tribes of Israel. The best historians ascribe to them such a descent, and that their families are distinguished by the names of the Jewish Tribes. Their language, too, has a manifest resemblance to the Hebrew; Dr. Carey and Marshman, who have translated the New Testament into it, state distinctly that it contains a great number of Hebrew words, than is to be found in the language of any other people. A learned Afghan says, "The language of the Jews is not Yehudi—Hebrew, but not Jews. Mr. Chamberlain, Secretary resident, writes, "many of the Affghans are undoubtedly of the race of Abraham; considerable district under their dominion, Hazarrah or Hazarut, which may easily be changed into the name *Azareth*, or *Esau*.

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At Jessore, three native Christians were restored to the communion of the church in February, after several months exclusion. Four Roman Catholic Christians from Hunsabad, have requested Mr. Thomas at Jessore, to send a Missionary into their neighborhood. Three Brahmins from Nul-danga requested and received the Gospels and some Tracts, in Persian and Bengalee. In the Christian school at Dhacca, many of the children are gaining a pleasing knowledge of divine things, carrying it to their homes, and spreading it through their families.

The Committee have opened and carried on an extensive correspondence with individuals abroad, qualified by their piety, talents and local observation, to aid the designs of the Society. They have had a stereotype of the Hebrew Testament completed at an expense—10,000 copies are in press, and are ready for distribution. An edition of the Hebrew Testament is in a state of preparation. 1000 copies of the first edition of the Hebrew Testament have been disposed of in the year, in the East, in the West, and in the South. Several thousand Tracts have been distributed in the German and other languages, becoming valuable Catechism by Tremellius, a converted Jew of the 16th century, and which is widely as possible. Two young men of great piety, and of great promise, are studying in the Society's expense chiefly, for future employment in Missions under the auspices of the Society. Two others are to be brought forth as soon as possible.

The Committee have relinquished the plan of giving temporal relief to adult Jews, because they have better employment for their funds.—They intend to direct their efforts chiefly and uniformly to the dissemination of Christian knowledge among the nation of the Jews at large, according to the plan whose outlines have just been laid.

Society for promoting Christianity among the Jews was formed at Glasgow, Scotland, on the 23d Jan. 1819, Wm. Cunningham, Esq. in the chair. Its object is to assist by contributions the circulation and circulation of the New Testament among the Jews, in the language of their own country; the education of Jewish children in the principles of Christianity, and in general to assist society, at home or abroad, that shall have any objects in view.

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SUMMARY of Intelligence, abstracted from the London Baptist Magazine for June last.

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Wm. Jones thought it probable that the Jews of Asia would be discovered to be the descendants of the Ten Tribes of Israel. The best historians ascribe to them such a descent, and that their families are distinguished by the names of the Jewish Tribes. Their language, too, has a manifest resemblance to the Hebrew; Dr. Carey and Marshman, who have translated the New Testament into it, state distinctly that it contains a great number of Hebrew words, than is to be found in the language of any other people. A learned Afghan says, "The language of the Jews is not Yehudi—Hebrew, but not Jews. Mr. Chamberlain, Secretary resident, writes, "many of the Affghans are undoubtedly of the race of Abraham; considerable district under their dominion, Hazarrah or Hazarut, which may easily be changed into the name *Azareth*, or *Esau*.

Dr. Carey, in a letter dated Oct. 4, 1818, states that if funds were raised and men could be procured, five or six hundred Schools might be immediately organized in the tract of Indian territory lately fallen into the possession of the British. Jabez Carey, who has been distinguished for his success in the superintendence of Native Schools at Amboyna, has relinquished that station, and consented to engage in the same business in the upper provinces, called Rajpoothana. "A hundred Missionaries are waiting at this moment to fill up the field before us."

Felix Carey, sometime at Rangoon, is now at Calcutta, assisting in the operations of the Printing-Office. Mr. Ward's health was so bad that he was compelled, agreeably to the advice of all medical men to return to England. He has since arrived there. Mr. Chamberlain—apparently going to the grave—his body wastes under the consumption, but his mind is very happy.

At Jessore, three native Christians were restored to the communion of the church in February, after several months exclusion. Four Roman Catholic Christians from Hunsabad, have requested Mr. Thomas at Jessore, to send a Missionary into their neighborhood. Three Brahmins from Nul-danga requested and received the Gospels and some Tracts, in Persian and Bengalee. In the Christian school at Dhacca, many of the children are gaining a pleasing knowledge of divine things, carrying it to their homes, and spreading it through their families.

The Committee have opened and carried on an extensive correspondence with individuals abroad, qualified by their piety, talents and local observation, to aid the designs of the Society. They have had a stereotype of the Hebrew Testament completed at an expense—10,000 copies are in press, and are ready for distribution. An edition of the Hebrew Testament is in a state of preparation. 1000 copies of the first edition of the Hebrew Testament have been disposed of in the year, in the East, in the West, and in the South. Several thousand Tracts have been distributed in the German and other languages, becoming valuable Catechism by Tremellius, a converted Jew of the 16th century, and which is widely as possible. Two young men of great piety, and of great promise, are studying in the Society's expense chiefly, for future employment in Missions under the auspices of the Society. Two others are to be brought forth as soon as possible.

The Committee have relinquished the plan of giving temporal relief to adult Jews, because they have better employment for their funds.—They intend to direct their efforts chiefly and uniformly to the dissemination of Christian knowledge among the nation of the Jews at large, according to the plan whose outlines have just been laid.

Society for promoting Christianity among the Jews was formed at Glasgow, Scotland, on the 23d Jan. 1819, Wm. Cunningham, Esq. in the chair. Its object is to assist by contributions the circulation and circulation of the New Testament among the Jews, in the language of their own country; the education of Jewish children in the principles of Christianity, and in general to assist society, at home or abroad, that shall have any objects in view.

The Religious Tract Society of Charleston, S. C.

in the fourth and last year of its operations, has distributed gratuitously 1300 Tracts; delivered to subscribers for individual distribution 2600; and sold to other Societies 10,273, beside presenting the Marine Bible Society with a considerable number for distribution among Sailors.—The Society has 10,000 Tracts on hand, and \$335, 42, in its Treasury. Rev. Dr. Flinn President, Rev. Drs. Furman & Palmer Vice-Presidents.

The "Beneficent Society" of New-Providence, (N. C.) held their first annual meeting on the 17th May last. From the Report read by the Board of Managers, we learn that \$110 of their funds have been appropriated to Foreign Missions, and \$40 to the education of poor children, not exceeding ten in number, within their own bounds; beside which, fifty copies of Webster's Spelling-book have been purchased and gratuitously distributed.

Measures were also adopted by the Board, to secure the enactment of more adequate or effectual laws for the suppression of vice, and particularly for the suppression or punishment of drunkenness. Several petitions to this effect were forwarded to the Legislature of the State, which were committed, reported on unfavorably, and nothing was done. The Board however, have an increased conviction of the propriety and necessity of a revision of the laws, and leave it to the Society to determine whether any thing more shall be attempted. The following sentiment is as solemn as it is just:

Let it not be said that the drunkard injures nobody but himself; this is notoriously and grossly untrue; for every habitual drunkard may with strict propriety & justice be considered as a disorderer, a thief, and a murderer. Such a character is a flagrant violator of the good order of society. He robs the public by entailing poverty on his family; and may be considered as a murderer, as his intemperate habits tend directly to shorten his own life, as well as to endanger the lives of others. It is therefore the interest and duty of every community to restrain or punish such practices by adequate penalties.

Third Annual Report of the "Beneficent Society" of the Parish of St. Andrews, Virginia.

We have noticed the former Reports of this Society and therefore notice the present, tho' its details are very scanty. Its funds are not so ample as they ought to be to accomplish much, and indeed we should expect its officers to be disappointed by the pressure of their titular dignities, if the load of care is not to be relieved by the consciousness of effecting some important good for the great cause in which they are engaged.

Eight or nine thousand Tracts have been procured and distributed during the year. Three Libraries have been established for the mutual benefit of Congregations and Pastors. The plan of schools, at first adopted we suppose to be relinquished, as no notice is taken of them in the Report. It is to be hoped that the important objects proposed by this Society will not be lost tho' the inactivity or covetousness of those in whom its resources lie.

President Monroe in his reply to the address of the citizens of Lexington, Ken. says, "the Indians themselves should be preserved, and for that purpose civilized, which can only be done by a wise, humane and efficient policy."

REVIVALS OF RELIGION.

From the Religious Intelligencer. In the four Counties in Massachusetts adjoining Connecticut, from fifteen hundred to two thousand persons are supposed to have been saved by the Holy Spirit the past year, and the work is still going on in many places. In Greenfield, we are informed, the revival still continues, and was never more animating than at the present time. In a letter to the Editor, from Westfield, July 17, our Correspondent observes:

"A glorious work has been going on in this town for six months past: eighty have been added to the Congregational Church in this place; sixty of them on the first Sabbath in this month; many more, it is hoped, have passed from death unto life, & will eventually come out on the Lord's side."

In a letter to the Editor, from Rev. L. Thomson, of Southold, (N. Y.) he states: "I have received information from Chelsea, Vermont, under date of July 1st, that a general and most pungent work of the Holy Ghost is in that town. There are thirty hopeful converts; perhaps more than three times that number under conviction, and many of them very deeply. This revival commenced in April last, and is still increasing. The work is free from any disorder, but convictions are long and pungent; and every pang of the distressed soul is responded by the agonizing prayer of God's people. My friend writes, 'it had been a dark time before the dawn of this day: there were very serious difficulties in the church; but in April they were brought to a general and public confession. They then began to awake, and sinners began to tremble.' In Vershire, a town adjoining, is a good work of the Lord, and thirty recent and hopeful converts are the fruits of divine mercy there."

The following extract of a letter from a correspondent at Frankfort, Kentucky, dated July 1, 1819, is like good news from a far country: "In the southern part of this State, there is a revival of religion extending through the counties of Allen, Warren, Logan, and Barrin. About 100 in Russellville, from 50 to 100 in Bolin Green. Some hundreds in the neighborhood of these places, and in Scottville and Glasgow, have been added to the churches."

Liberty.—Isaiah Thomas, Esq. of Worcester, Mass. has recently made to Dartmouth College a generous donation of Books, amounting in value to upwards of five hundred and fifty dollars.

NOTICE TO EDITORS.

We do not wish to speak of ourselves or of our works; but we do wish that our works should speak for themselves—and that the Recorder should be faithfully credited for those articles which are copied from it, after having cost us not merely the labor of arrangement or composition, but of much investigation. This remark is drawn from us at this moment, by noticing in the "Religious Intelligencer" and "Concord Observer" credit given to the "London Missionary Register" for an article which never appeared in that publication, and which cost us more labor than several columns of original composition. But the remark is equally called for by the conduct of other Editors toward us, almost every week. We do not mean to censure, but to remind those of their duty who not unfrequently forget it.

To Correspondents.

The Communications from the Andover Female Seminary, and from Northampton, came too late for insertion in this week's paper. Several articles for the department of "Good Deeds" are under consideration.

DIVISION OF THE STATE.

The Eastern Argus gives the votes on this question from 175 Towns, the aggregate of which in the several Counties is as follows, viz.

	Yea.	Nay.	Majority.
York	2156	1827	329
Cumberland	3314	1350	1924
Lincoln	2522	1445	1077
Kennebec	3906	681	3225
Oxford	1195	273	922
Somerset	1241	217	1024
Hancock	709	634	75
Penobscot	319	78	241
Total	15,363	6,546	8,817

The majority in favor of separation will probably be near 10,000. [Daily Adv.]

HEALTH OF BOSTON.

Health-office, August 2, 1819. There have been eighty-four deaths in this town from the 1st to 31st July, both inclusive, as taken from the records in this office:—The ages of which were:—

3 years and under, 19	51 to 60 years, 2
4 to 9 years, 8	61 to 70 " 3
10 to 20 " 5	75 " 1
21 to 30 " 11	Alms-house 19
31 to 40 " 1	Town's Poor, 7

JAMES ROBINSON, Sec'y. Total 84

THE WEATHER.

We have seen and heard it repeatedly remarked that the present summer has been the hottest known for many years. The fact is not so. The following statement may be relied upon as giving an accurate comparison of the mean heat of six successive weeks, taken from the average of observations made on each day at sunrise, at 1 o'clock and at 10 o'clock, P. M.

1818.		1819.	
Week ending June 27, 75	June 26, 65		
July 4, 77	July 3, 70		
11, 76	10, 67		
18, 71	17, 73		
25, 72	24, 70		
Aug. 1, 71	31, 74		

Average of 6 weeks, 73 2-3 69 5-6
Average of July 72 70
Rain in July 4.06 in. 2.02 in.

Thus there were three successive weeks warmer last year than the warmest week of the present year. The average of six weeks was nearly four degrees hotter than the corresponding six weeks of this year.—The rain of last summer was double that of the present. For four successive days and nights in June 1818, the thermometer hardly fell below 80. In the warmest night of the present year it fell to 76. [Daily Adv.]

THE COMET.

S. CAROLINA. Charleston, July 21.

This morning being clear, has given me an opportunity to observe the situation of the Comet, which has been obscured by clouds since the 14th inst. At 3H. 20M. MORNING. d. m. Comet's distance from Pole Star, 39 20
Do. do. from Capella, 27 30
Right Ascension, 119 10
Declination, 54 00N.
Latitude North of the Equator, 32 30
Longitude, 3 signs 20 d.
Rises in the morning, 1h. 25m.
Sets in the evening, 11h. 5m.
Amplitude from the North, 10 20
Elongation, or distance from the Sun, 32 20

In comparing this observation with that on the 14th inst. I find that the Comet has passed its perihelion, and is advancing in a direction N. E. by E. in a direct course for the South Pointer in the Great Bear, and will be in the line of Apparition in 15 days at this place. It passes the Meridian about 22 d. N. of this city, 15 minutes after the Sun, which passes about 10 d. S. of us. Those that are of opinion that Comets give additional heat to the Earth may expect hot weather, since we are placed between two fires.

The Comet may be seen, if clear, at half past 8 in the evening, in a N. W. by N. direction, 10 d. above the horizon, and at the same height in the morning, at 45 minutes past 3, bearing N. E. half E. J. M. E.

THE SEA-SERPENT, AGAIN.

Salem, Aug. 3.—Yesterday at 7 o'clock, A. M. Mr. Benjamin Stone, living at Marblehead Neck, saw from his farm, near Inner Pig Rock, and not more than 200 yards from the beach, something that he took for a number of porpoises, following one after another. The novelty excited his attention, when the whole immediately disappeared, and in less than a minute came up together again; he now discovered it to be an animal of an extraordinary length: he had an opportunity of viewing him from that time until about 11 o'clock, part of the time with Mr. John Hathaway, of Marblehead farms. The creature appeared to move very slow, and circularly, with his head partly under water; & at times, Mr. H. thinks he could see about 20 protuberances. Mr. H. at first, as he expresses himself, was a little flustered. At half past 12 o'clock, the Hon. Wm. Read, Mr. John Humphreys, and several other gentlemen, of respectability, saw distinctly the same animal, through a glass, lying west of Tinker's Island, and distinctly noticed the protuberances on his back, so often described: from the ripples in the water, his length appeared to be at least 100 feet. He was also seen by several men on Tinker's Island, who communicated the same to Mr. Stone.—Several boats and sloops being becalmed near, must also have seen the same object: all the time of his being near the beach, the water was entirely unrippled, and Mr. S. says he could have seen a lion twice the distance.

SPANISH TREATY.

New-York, July 29.

Yesterday afternoon, the United States' sloop of war *Hornet*, Capt. REID, arrived at this port from Cadiz, with dispatches for government. She sailed on the second of this month, and we learn, that, at the time of her departure, the Treaty agreed upon here between our Government and Don LOUIS DE ONIS, the Spanish Minister at our Court, HAD NOT BEEN RATIFIED. On the receipt of the dispatches by the *Hornet* at Washington, we shall probably be made acquainted with the nature of the delay on the part of the King of Spain. Upon the whole, were we to hazard a conjecture on this important question, judging from existing circumstances, it would be, that there is little hope of an amicable adjustment with the government of Spain.

The United States ship of the line *Franklin*, Com. STEWART, of 74 guns, had arrived at Cadiz, having on board Mr. RUSSELL, the American Charge des Affairs at Sweden, on his way home. Mr. Russell intended to have taken his passage in the *Hornet*, but as she was under sailing orders could not wait for him. He intended to leave Cadiz in the first vessel for the U. States.

The *Franklin* arrived at Cadiz just a week before the departure of the *Hornet*.

Capt. Reid was at Madrid 44 days, and left on the 24th of June; and we have no doubt will be able, on his arrival at Washington, to give some important information. Capt. Reid proceeds this morning with the dispatches.

Capt. Reid informs, that the corps in Spain were never more abundant.

About a week previous to the departure of the *Hornet*, a frigate and six brigs of war arrived at Cadiz from Bordeaux, under French colors, and were to join the squadron fitting out against the Patriots of South America.

It was said at Cadiz, that the Grand Expedition would sail about the first of August.—There was an army of 16,000 men at Cadiz, ready to embark.

Mount Vernon.—We learn that the Russian Minister, whilst on an excursion to Mount Vernon, obtained, from a tree growing over the tomb of WASHINGTON, a small branch sufficient to make a walking stick, which he intends sending to Russia, as a present for the Emperor Alexander, in remembrance of our beloved Washington, with the simple motto of "Mount Vernon" engraved on a small gold plate fixed on its head.

Shameful.—The Baltimore Morning Chronicle gives a list of forty-five privateers, or rather pirate vessels, fitted out from the United States in 1818, ostensibly to cruise against the commerce of old Spain, in aid of South American liberty. Thirty three of this number, were either fitted, re-fitted, or have received their supplies at Baltimore. [Boston Gaz.]

On Monday afternoon a severe tempest was experienced in Scituate, Hingham, Cohasset, and the adjoining towns. A barn in Scituate, owned by Mr. David Bowker, filled with hay, grain, farming utensils, &c. was struck with lightning, and entirely consumed. The same afternoon a barn in Hingham, owned by Mr. Enoch Dunbar, was struck and reduced to ashes, together with the hay and grain with which it was filled.

A College, for the education of youths, belonging to the Society of Friends, (or Quakers) had been recently established at Providence.—It promises, under the liberal auspices of the Friends in Rhode-Island, to become a flourishing Seminary of learning.

Execution.—The two Indians, heretofore stated as the murderers of Messrs. Wood and Bishop, at the west end of Lake Erie, were executed at Norwalk, Huron Co. Ohio, on the 1st inst. It will be recollected that they were taken by their own tribe, and given up to the whites.—Several Indians attended the execution, which was conducted with the usual solemnities.

MARRIAGES.

In Boston, Mr. Reuben Weston, to Miss Rhoda Stowell; Mr. George Bacon, mer. to Mrs. Rebecca Shattuck—Mr. Wm. Rhoades to Miss Ann Grover. At Marblehead, Mr. George Weed, to Miss Dezier Roundey.—At Brimfield, Mr. John M. Warren, to Miss Rachel Hervey.—At Gloucester, Mr. George W. Pearce, to Miss Hannah D. Low.—At Salem, Hon. Daniel A. White, to Miss Eliza Wetmore.—At Newburyport, Capt. Timothy Osgood, to Miss Sally Gage; Mr. Wm. Stickney, 3d, to Miss Priscilla Lovet.—At New-Bedford, Mr. Wm. C. Taber, to Miss Hannah T. Shearman.—At Nantucket, Mr. Joshua Bunker, to Miss Margaret Perry; Mr. Benjamin Brown, to Miss Nancy Gardner.—At Lenox, Mr. John Sedgwick, mer. to Miss Olive Washburn.—At Oxford, Maj. Joseph Eddy, to Miss Betsey Parker.—At New-Castle, Mr. Joseph Mace, to Miss Abigail Pray.

DEATHS.

POETRY.

From the Burlington Mirror.

The following lines are intended as a versified abstract of a Sermon preached from Hebrews iv. and 9.—"There remaineth therefore a rest to the people of God." March 28, 1819.

How false and erroneous the fond expectation,
Of permanent rest and enjoyment below,
Misfortune or care will pervade every station,
And poison our sweets with the essence of woe.

Mortality's sons, from the summit of grandeur,
In countless descensions to poverty's cave,
Are doom'd thro' "this vale of affliction" to wander,

And struggle with griefs till they sink in the grave.
But oh! cheering trust to the children of sorrow,
Whom courage inspires and religion sustains—
Who thro' the dark day view a shining to-morrow,
Assur'd "that a rest for the righteous remains."

No sickness or anguish infect the bright dwelling,
No care finds access to the seats of the blest,
And raptures on raptures celestially swelling,
Eternally charm in the mansions of rest.

What mind of perception, what being of reason,
Can bound his desires with the pleasures of time—

Embitter'd with pain, & so transient their season,
Whilst torture unceasing must follow the crime.

O pause! ere you stand on the verge of perdition,
Oh fly to your Saviour, and hide in his breast,
With angels and saints share the blissful condition,
Prepar'd for the just in the mansions of rest.

MISCELLANY.

BISHOP MOORE ON THE TIMES.

[Sentiments that have not the charm of novelty, are yet sometimes invested with such beauties of language, and enforced with so fervid an eloquence, as to produce deep and happy impressions on any susceptible mind. We leave the justice of this remark to be tested by the following extract from a late discourse of an American Bishop.]

From the Richmond Enquirer.

A gentleman who was pleased with the tone and sentiments of a Discourse, delivered by Bishop Moore, in the Monumental church on Sunday last, was induced to believe that they might do service to those who had not heard them, applied to the Bishop, who was so kind as to furnish him with the following Extract. With a view of communicating the pleasure to others which he himself derived from the perusal of his extracts, he has asked leave, and now submits it to the reader.

EXTRACT.

The value which we attach to wealth, and the pleasure we promise ourselves in the possession of riches, is deceptive and vain. The humble cottager who rises in the morning to his labors, and obtains by that labor his daily bread, partakes of more genuine felicity than the individual who rolls in splendor and fareth sumptuously every day; his constitution, provided his conduct is marked with the features of sobriety, is more robust; his cheek is gladdened with the blush of health; a smile of contentment is seen in his countenance; his appetite is rendered keen by employment, and having no cares to distract his mind, he commits his head to his pillow in peace, and awakes afresh by his tranquil slumbers. The expectant of no fortune, he is never disappointed in his views; he labors for support alone; he cultivates his fields with industry, and looks to heaven for the former and latter rain to mature his crops. His wife and children are rendered happy in the enjoyment he possesses; the voice of joy and health is in his dwelling; his communion with his Maker is not distracted by the cares of life; religion holds up to his enraptured view her choicest consolations; he looks forward without a fear to that moment when his labors will cease and the triumphs of heaven be his portion forever.

Compare the situation of such an individual, my beloved hearers, with the situation of the man, involved in the hurry and bustle of the world. Consider those thousand contingencies upon which his success in business must depend. Not all the efforts which the most prudent can make, to secure his concerns from derangement, will always prove effectual. When his affairs at home wear a pleasing prospect, his disappointments from abroad throw him into confusion, and defeat his plans. He sees a storm of adverse fortune approaching, which chills him to the heart; he perceives that no wisdom he possesses, can secure him from the blow—the wife of his bosom he is sensible will feel the shock; his beloved children checked in their expectations, tremble under the influence of a father's sorrow; he goes to his pillow for rest, but that pillow once the seat of quietude, refuses him the aid he seeks; his mind is distracted with the heavy burdens of his cares, and he rises in the morning with a countenance indicative of sorrow and woe.

Such being the distress, in which the pursuit of wealth so frequently plunges us, distress which at the present moment is felt by so many, whom I love and respect; by so many to whom I feel attached by a thousand tender considerations; let me entreat you, beloved parishoners, to remember, in the derangements of your temporal prospects your happiness is not so essentially interested, as, upon a superficial view of things, you may imagine. Happiness, rely upon it, is not dependant upon wealth. Contentment of mind, rests upon no such uncertain foundation. If peace and comfort flow from no source but riches, your preacher must always have been miserable, for wealth he never had, and wealth, from his situation in life, he never can obtain. Let me therefore, entreat you to be submissive to the reverse of fortune, with which many of you have to struggle; the calamity, if it deserves the name, is universal; Europe, as well as the land in which we live, groans beneath the burthen.

A mediocrity of fortune is within the reach of every sober minded, industrious man. Plenty to satisfy our necessary wants, will never be denied us; having food and

raiment, let us be content; "man wants but little here below, nor wants that little long." The prospect of our crops is abundant. The Almighty, with the finger of mercy, points to his inexhaustible stores, and invites us to partake of the bounties of his providence. Luxuries can be dispensed with, and we shall find an increase of happiness growing out of such a dispensation. The ceremony and unnecessary parade of life, do not contribute to real enjoyment; it is the bane of social intercourse; it strips society of its delights, and substitutes an empty void for solid comfort. Think me not a novice! my observation and experience proclaim to me the truth of my remarks. "Learn then of Christ, who was meek and lowly in heart;" be tender and indulgent to each other; let economy be the order of the day; let us rise in all the majesty of union, and frown upon dissipation and extravagance; let us guard our expenses, and direct our outgoings into such channels, as God and reason, in this time of commercial distress, will approve. If those who have escaped the pressure of the times, will set the example, the effect will be such as the purest moralist could wish; in a word, disappointed in your worldly arrangements, look to the Lord Jesus for comfort, and you will find rest to your souls.

MISSIONARY SPIRIT.

From the Religious Intelligencer.

Extract of a letter from Rev. DANIEL S. BURTRICK, Missionary at Brainerd, to Mr. Linus North, dated Brainerd, March 15, 1819.

Very dear brother,—Your very interesting letter arrived in a box of goods, two weeks ago; but as the mail passes through the Nation but once in two weeks, I have delayed answering it till now. We bless our dear Saviour for what he is doing in the Christian and heathen world. The effects of Divine grace are no less apparent in the churches of Christ, than in the temples and the wilds of the heathen. The children of God, though awake to other duties and precious in the sight of their Saviour, have not seen the situation of the heathen, nor their duty towards them as they do now.—Now there is not only a solitary Christian here & there, whose heart glows with love to his Divine Master, and for the souls of the heathen; but the divine flame is almost every where kindling, and the spirit of Brainerd, or rather of his Lord, is exciting millions and millions of sighs, and prayers, and tears, and alms, for the spread of the gospel among the perishing heathen; and the Missionary, instead of being an object of pity, is rather the subject of envy. If that hateful passion could exist in a heart fired with love for souls, surely nothing would call it forth quicker than the sight of a band of Missionaries going just behind the blessed Saviour, and the holy company of Apostles & Martyrs of the Lamb, to preach glad tidings of peace and pardon to dear immortals who have for ages been in darkness. And well may the dear lambs of Christ long to do something for the heathen: for this service is peculiarly pleasing to God our Saviour. He died for them, and charged his friends to tell them of his love, and plead with them to turn from all their miserable wicked ways to God. And if after hearing and knowing this command, we should sit down with indifference, and let the heathen perish, with what propriety might the Saviour say, "Why call ye me Lord, Lord, and do not the things which I command you." But does it not seem strange that Christians should ever need urging to relinquish earthly enjoyments, or endure hardships for the Saviour, when all their enjoyments & all their hopes, were purchased for them by his blood. No, my dear brother, if we had a thousand lives, and could lay them down at his feet every day for ten thousand years, we should do nothing towards repaying his infinite kindness. And if the salvation of one individual soul is of such importance, what is that of hundreds of millions? But what does the death of Christ profit those who never heard of him? I do not say that it is impossible for them to be converted & taught the knowledge of Christ by the immediate influence of the Spirit of God. But this evidently is seldom the case. It has pleased God by the foolishness of preaching to save them that believe. Nothing generally, fit for the kingdom of heaven, is found among the heathen. The gospel, accompanied by the Spirit of God, is the only instrument of restraining their wild passions and causing them to oppose the torrent of their corruptions. And why should they not enjoy the gospel? Since Christ died for all men and his blood is sufficient to wash away the sins of the whole world, why should it not be allowed to flow through the earth? But if we refuse to preach it, or to assist those who would do it, we set a barrier to the blood of Christ, and throw the heathen to eternal death. And what could we do to make amends for this? We should rob God of his glory—we should rob Christ of his purchase—we should rob the Holy Spirit of his temples—we should rob the heathen of heaven, and heap on them all the miseries of the second death. And should we not destroy or at least endanger, our own souls? Let every Christian consider that every individual soul among the heathen is as precious as his, and let him feel this, and then say if he would not be willing to give the life of his frail polluted body to save a world of dear immortals. I stop this train of thought, my dear brother. I know you feel for the dear heathen. But our situation is peculiarly trying. Wherever we look, our eyes affect our hearts. We see the heathen world in worse than Egyptian darkness. We see the storm gathering blackness, and peal after peal is sinking them in eternal death. And the few dear souls around us who have been snatched from the jaws of the lion, tho' they give us unspeakable joy, yet they increase our love for, and,

of course, our grief, on account of their friends and nation still in darkness.

Being situated thus, having so constant a view of the immediate wants of the heathen, great exertions in the Christian world seem small to us, yet we would not but mark with peculiar gratitude the precious gift from Otsego. Not only because we wanted clothes so exactly suitable for the children, but also because they were tokens of the remembrance of our dear Christian friends, and an evidence that those friends were engaged with us in publishing "glad tidings" to the heathen. Yes, tell those dear sisters by whose kind hands these clothes were provided, that we recognize them as Missionaries to the heathen. No matter whether they ever see in this world the precious sons and daughters they bring home to glory—no matter whether they are employed by a Board of Commissioners, or by the immediate direction of the Saviour; if they are instrumental of spreading the gospel among the heathen, or if they endeavor by their prayers and alms to do this, they will doubtless be rewarded as Missionaries of Christ at the last day, and perhaps receive a much brighter crown, when the Lord makes up his jewels, than many who are actually engaged among the heathen. But especially we desire their prayers. Even Moses grew weary, and Amalek would have prevailed, had not Aaron and Hur held up his hands,—how much sooner shall we, who have but a drop of benevolence, let go of the poor heathen, if not strengthened by the prayers and tears of the children of God.

IRELAND.

Extract from "Curwen's Observations on the state of Ireland," copied by a Reviewer in the Literary Panorama of January last.

The latent richness of the land, and inexhaustible fertility of the soil, far exceeded my expectations: the extent and opulence of the sea-ports, and some of the other towns, with the resources and facilities for agriculture and commerce, greatly surpassed any previous estimate that had occurred to my mind. The picturesque beauty which may be said to pervade the country is every where grand—often sublime—always imposing: the unceasing variety of surface is peculiarly attractive of attention; and while the verdure is delightful to the eye, the luxuriance of vegetation supplies, and in some degree compensates, for the deficiency of culture.

The hospitality, urbanity, and frankness we uniformly received from the higher ranks, entitled them to our warmest thanks at the moment, and will ever be acknowledged by a grateful recollection. The innate civility and intelligence of the lower orders have frequently made me ashamed of the prejudices I had so incautiously imbibed to their disadvantage.

I have contemplated with astonishment, how the existence of so many rational beings could be preserved, and have wondered how their lives should be endured, under circumstances of such cruel privation; and have not less lamented the sufferings which bigotry and ignorance have inflicted, than the misery and crimes which thus have been engendered and perpetuated.

The superabundant population I have regarded with surprise: the application of every hand to agriculture has been destructive of its interests, and has impaired the general happiness of the people. So great is the competition for land, that its rent has advanced beyond what the occupier with a little profit can afford to pay: the necessary consequence is, that the landlord's due furnishes the tenant's capital; and as no expense is incurred by the proprietor in respect of buildings, so there are no conveniences, generally speaking, on small farms, to encourage the least effort towards better management.

Such is the general diffusion of this ruinous practice, that to correct it seems, if not wholly impossible, at present impracticable, as it will not be considered incumbent on those in possession to attempt a remedy which would demand inconvenient sacrifices, for the sole prospective benefit of successors. The general interest and happiness of a country placed in so irremediable a predicament, and which is daily becoming worse, cannot fail to excite the most lively apprehension for the continuance of its tranquility. The spirits of six millions of people sustained by hope alone, while exercising the most virtuous patience under the severest privations, without the means of employing themselves or of obtaining employment from others, have ample leisure to brood over the misery they endure, and, if it were requisite, to magnify every grievance they are compelled to suffer. It is not surely in human nature to be ever content under such circumstances, aggravated as they are by the want of those essentials ordained to secure the public peace in the fair and impartial distribution of justice. The benefits to which the laborer is entitled from the protection of the law, come not within the view of his pretensions: the daily execution of it by the military is familiar to his observation, and in his community is denounced the result of tyranny; while the religious persuasion of the great bulk of the people condemns them to ignorance, and increases and fomenters their prejudices.

Is it possible to contemplate such a state of human existence, in such a country, immediately under the eye of the legislature, and the administration of a free constitution, without sincerely hoping, and fervently supplicating, that the effectual protection of the former, and the benevolent dispensation of the latter, may be speedily directed to the relief of this unfortunate, mismanaged, and neglected people?

The interference of government in their behalf, if it were only by the enforcement of such rules and regulations as might be suggested for their comfort, according to the local necessities of each province or district, would not only have the popular effect of exhibiting a disposition in the state to regard their wants and meliorate their condition; but it would be an irresistible stimulus to the individual proprietor of the soil, & the opulent capitalist, to unite in so benevolent and patriotic a work, and, by the powers which each might possess, to devise means for the employment of the overflowing population.

The introduction of manufactures and fisheries, of trade and commerce, could not but produce a prodigious increase of manual labor, which, on being rewarded according to exertion, would soon produce industry and emulation; these would speedily create artificial wants, the indulgence in which, after a time, would discipline the people, if not to improvidence, to early marriages; and thus the present increasing population might receive a check, and to a certain extent be restrained within the limits prescribed by the needed employment of the country.

Although the manner in which the Irish peasantry exists is revolting to the feelings of those unaccustomed to the inspection of their wretchedness and poverty, yet are they rich in the contentment which springs from a patient submission to their lot, from their conjugal attachment and affection to their offspring, and from a natural buoyancy of spirits, that makes the heaviest evils sit lightly on their hearts, with the exception of

their being unable to earn a sufficiency to ensure the continuance of the cabin roof over the heads of their families—a source of the greatest affliction and misery, from one end of Ireland to the other.

SOUTH AMERICA.

Extract from a "Narrative of an Expedition to South-America, in 1817, by James Hackell, 1st Lieut. of the Venezuela Artillery Brigade," given by a Reviewer in the Lit. Panorama.

The patriot forces were reduced to a state of the greatest poverty, totally devoid of discipline, and not one-fourth provided with proper military arms, the remainder being compelled to resort to bludgeons, knives, and such other weapons as they found most readily procurable.

In clothing they were still more destitute and deficient, in most instances merely consisting of fragments of coarse cloth wrapped round their bodies, and pieces of the raw buffalo hide laced over their feet as a substitute for shoes, which when hardened by the sun's heat, they again render pliant by immersion in the first stream at which they chance to arrive.

A blanket, with a hole cut in the middle, let over the head, and tightened round the body by a buffalo thong, has been frequently the dress of the officers; and one of them who witnessed the fact, assured me, that such was actually the uniform of a British Colonel (R—) who was at that time in the Independent service. Whilst these gentlemen thus described the patriot habiliments, they commented in the strongest language on the impolicy and imprudence of proceeding to serve in conjunction with an army barefooted and in rags, provided with such splendid uniforms as we had been obliged to procure; and ridiculed the strange contrast which our dresses and those of the Patriots would exhibit in the field, observing, that such clothes would be alone sufficient to excite the jealousy of the natives, to whose eagerness for their possession, we would almost inevitably become a sacrifice.

The Independent armies march in hordes, without order or discipline; their baggage consisting of little more than the scanty covering on their backs. They are totally destitute of tents, and in their encampments observe neither regularity nor system. The commanding officers are generally mounted, and likewise such of the others as are able to provide themselves with horses or mules, the latter of which are in great plenty.—The exterminating principle upon which the war is carried on between the contending parties, renders their campaigns bloody and destructive; desolation marks the progress of those hostile bands, to whose inveterate enmities the innocent and unoffending inhabitants are equally the victims, with those actually opposed to them in military strife. In action the Independents display much bravery and determination, and frequently prove successful, notwithstanding their want of discipline, deficiency of arms, and disorderly manner of attack and defence. Unhappily the work of death terminates not with the battle, for on whatever side victory rests, the events which immediately succeed those sanguinary struggles are such as must cast an indelible stain upon the Spanish American Revolution.

The engagement is scarcely ended, when an indiscriminate massacre of the prisoners takes place; nor is the slaughter only confined to the captives, the field also undergoes an inspection, when the helpless wounded are in like manner put to the sword.

The following instance of vindictive cruelty on the royalist side, was related to me by an officer who was present in the engagement in which the transaction originated. In this action, a young French officer, in the service of the Independents, had his arm severed from his shoulder by a sabre cut, and being unable to sustain himself from loss of blood, he sunk to the ground. His distinguished bravery had however previously been observed by his companions, who succeeded in bearing him off the field, from whence they conveyed him into the woods, and sheltered him in a negro hut; where having applied such balsams as could be procured, they departed. The armies retired to other parts of the country, and the officer was fast recovering from the effects of his wound, when Gen. Morillo, advancing upon the same route, discovered his retreat, and had him instantly put to death.

Such was the barbarous system pursued by the belligerent parties; although I must in justice observe, that I have always understood the exercise of these cruelties originated with the Royalists, and were subsequently resorted to by the Independents on principles of retaliation. Hence the system became reciprocal; passed into a general law, and has now, it is to be feared, become unalterable.

The sufferings which the Independents undergo during their campaigns, from the difficulty of procuring food, are most severe; mules' flesh, wild fruits, and some dried corn, which they carry loose in their pockets, frequently constituting the whole of their subsistence: and we were confidently assured, that the army under Gen. Bolivar has even often been for days together, dependent for support, solely upon the latter description of provisions and water. Pay was now totally unknown to them, in consequence of the utter exhaustion of their resources; and, however successful they might eventually be, there existed no probability whatever, that they would even then possess the means of affording pecuniary compensation to those who may have participated in the struggle.

GOD OMNIPRESENT.

Lord Craven lived in London, when the Plague raged there. His house was in that part of the town since called Craven buildings. On the plague growing epidemic his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey.

As he was walking through the hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro (who served him as a postilion) saying to another servant, "I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of Gods. The speech, however, struck Lord Craven very sensibly; and made him pause. "My God," thought he, "lives every where, and can preserve me in town as well as in the country; I'll even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that unbeliever, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London; was remarkably useful among his sick neighbors; and never caught the infection.—*Toplady.*

LUTHER A HUNTING.

This exercise was probably taken by the great Reformer more for health than for pleasure, as indeed may be collected from his own curious account of it. "I was," says he, "lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, wiles, and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: We

happened to take a leveret alive, which I put in my pocket, with an intent to preserve it, as it was in my pocket, and before the dogs and the pope and the devil rage worried it, I took the souls that I have saved, in spite of all devours to prevent them. In short, I am rather employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes, in opposing and confounding wicked and pious divines, who resemble those savage beasts in their qualities."—*Literary Panorama.*

Anecdote of Joseph Lancaster.—The known wit of this philanthropic man has been directed and tended to moral good, for any consequences. A memorable instance occurred at Dublin Castle on his first visit to land. Seated at table, while visiting the side of a young beautiful bareheaded woman, who thus merrily teased him, "Lancaster, here's to thy broad brim'd hat (taking his glass, rejoined he) I am not accustomed to such ceremonies, but as thou dost come to return the compliment, "Lady Mary, to thy absent handkerchief;" on which she covered with blushes, and the laugh arose.

STUART'S LETTERS.

JUST published, and for sale by the Booksellers, No. 17, Cornhill, price 7s. 6d. Letters to the Rev. WILLIAM E. GLADSTONE, containing Remarks on his Sermon, preached and published at Baltimore, by STUART, Associate Prof. Sac. Lit. T. Sem.

THE GUARDIAN; Or, Youth's Friend.

Instructor. No. 6. Received, and ready for delivery, by WEST, RICHARDSON & Co. Price of subscription per year, one guinea, number each month.

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CHARLES EWER, No. 51, Cornhill, has just published, A Short View of the Scripture History, with a Continuation of Jewish, from the Old Testament till the Christ; an Account of the chief Prophets, relate to him—by way of Question and Answer, Illustrated with various Remarks on the of the Religion of the Patriarchs, Jews, Christians; and on the Laws, Governments, Customs, and Writings of the Jews. It is added, a Succinct History of the Testament. By ISAAC WATTS, D. D.

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